

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“A religious system is of but little account when it possesses no virtue nor power to better the condition of the people, spiritually, intellectually, morally and physically.”—LORENZO SNOW.

No. 15, Vol. 93

Thursday, April 9, 1931

Price One Penny

THE CURE FOR PRESENT-DAY SOCIAL ILLS

ELDER LEO J. MUIR

PRESIDENT OF LOS ANGELES STAKE

WHEN I was asked last Wednesday if I would speak here to-day, I immediately set about in my mind to find a text which might be appropriate to this occasion. Yesterday, in a moment of reflection, I fell upon a thought expressed in a very beautiful episode recorded in St. John, around which I hope I may build the thoughts which I have in my heart this afternoon. I shall read that text to you:

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

Here was a spring or pool, a mile or less outside of the walls of Jerusalem, to the north and east, if I remember the details correctly, and some good hands had built about that pool five little shelterings, which the narrator of this account calls porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

That was the tradition which surrounded the existence of this little pool, and that tradition accounted for the fact that a great many people, halt, blind and withered, had assembled there this Sabbath morning, anxious each to get into the pool when it should bubble forth, assuming that since an angel had gone into the water and had thus troubled it, if the tradition were correct,

whosoever should first step in thereafter would be made whole and well of his infirmities.

And a certain man was there, which had an infirmity thirty and eight years.

There, if you please, was this man, thirty and eight years old, afflicted, down upon his haunches, unable to fight his way first to the bubbling of the water, but yet each day, and perhaps this had occurred for many days and many years, he hoped to be the first to get into the pool. The Master caught this man with His eye, even as a trained physician would in a group of afflicted people find first that man in greatest need of assistance.

When Jesus saw him lie, and knew that he had been now a long time in that case, he said unto him, Wilt thou be made whole?

That is a very interesting question which our Master propounded to this frail and afflicted individual. But it had a very great significance. "Wilt thou be made whole?" The Master realized that unless the man had in himself the will to be made whole, there was slight need of His interesting Himself further in this man, and indeed the man caught the poignancy of the question, for he hastened to reply :

Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me.

He was speaking out of his experience, for no doubt upon many occasions had he tried to fight his way first to the pool, and no one was there to help him ; and always somebody else had gotten in first, and that had robbed him of the blessing which he felt was in store. His answer seemed to have satisfied the Master, for He turned and said to him :

Rise, take up thy bed, and walk.

WORDS OF ACTION

You will observe that the Master only uttered twelve words in all this very interesting and very thrilling account. First, that question, that piercing interrogation, "Wilt thou be made whole?" and secondly, this mandate, this manifestation of His authority and His kingship in the world of healing : "Rise, take up thy bed, and walk."

Now I challenge you, my friends, to fashion either a finer interrogation or a finer commandment than these I have just uttered to you. Take that commandment : "Rise, take up thy bed, and walk." Seven words, three of them verbs, and all verbs of action. They tend to elevate, to stimulate, to encourage, to renew, to animate. A marvelous sentence, is it not? Rise, be erect, get off those haunches, those frail limbs—or get upon them—stand erect, with face forward, not upon the ground,

where your vista is improved and extended. In an erect position, man feels his greatest courage and animation. Rise!

Then, "take up thy bed," lift from the ground this blanket, this reclining couch upon which you have rested, and upon which you have taken ease for so long. Why man, you have almost converted that blanket into a shroud! It is almost the instrument of your death, your laying away. You have capitalized your sufferings; you have enjoyed the daily solicitude of people enquiring about your health to such great degree, that you have lost your desire, I fear, to be made whole. And thus, came the command, Take up that bed; put it upon thy back, and then walk. Not just a few steps, not just a stride, to see whether or not you have the power to walk, but continue to walk, continue to be about, continue to assume a moving, dynamic, forceful position, and be something in the world. "Rise, take up thy bed, and walk."

ACCEPTED THE MASTER AS HIS LAWGIVER

And the scripture says:

Immediately the man was made whole, and took up his bed and walked.

He obeyed the commandment implicitly.

And on the same day was the Sabbath.

In other words this was the Sabbath day, and trouble came immediately to this man who was obeying the mandate.

The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed.

He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

Why, I have taken my law from you people all these years, and have been afflicted, and you have not helped me. I have withered and well nigh died listening to you and abiding by your law, but to-day has come into my life another, and He has given me life, and I am going to take my law henceforth from Him.

And so the man continued to walk with his bed upon his shoulders. He that made me whole can dictate the terms of my law henceforth. He that made me whole said, "Take up thy bed, and walk."

Later on in the day, we are told in this account, Christ came upon this man in the temple and advised him to sin no more lest a greater affliction come unto him.

Now let us review this account for just a moment before we make our application. In the first place, we observe that all other means of restoration had failed to give this man his renewed life, as we find him this morning in the presence of the Master. Secondly, let us call to mind the fact that Christ first made sure that the man actually willed to be made whole before He under-

took to confer upon him the blessings of health and the renewal of his strength. Then let us understand that it was Christ who brought out from this man his power to be made well, that the intervention of the Divine in the person of the Lord and Saviour was the instrumentality through which this man received his renewed health. Then, in the fourth place, let us remember that he was commanded to rise, to be upright, to take up his bed, and to walk, and to sin no more. Then finally, let us remember that this man resolved to take his law from Him from whom he received his health, his life.

Now to the application. Very much like this man at the pool of Bethesda is the world to-day. . . . Mankind is suffering from dire illness. He is down upon his haunches, so to speak, and is waiting for the moving of the waters. These are strange times in which we are living. Men are moved with fear. The vision before them is not clear. Society is ill, is sick, and I cannot think of a better prescription for the restoration of society to its normal state of health than the prescription which the Saviour gave to this man at the pool of Bethesda: "Rise, take up thy bed, and walk."

THE WORLD IS ILL

Was there ever a time, my friends, in your recollection when government was more impotent to cure the ills of society than it is to-day? Do you remember in your life-time when the legislative bodies were less able to promote the public welfare and to perfect progress and growth? Do you remember when the judiciary was ever less respected than it is to-day? Do you recall an occasion when corruption in public office and default in public trust have been more flagrant than they have been during the past few years? Do you remember when the lust for wealth ever stalked over the world more brazenly than it does to-day? Can you recall an occasion when the fickle pursuit of pleasure claimed so widely the allegiance of people as it does to-day? Can you recall an occasion when patriotism and the love of country meant less to people than they mean to-day? Can you recall an occasion when learning substituted arrogance for humility like it does to-day?

So I say the world is ill and needs a physician, and I suggest as the remedy the thrilling words of the Saviour, "Rise, take up thy bed, and walk." The church must play a great part in effecting this restoration to health. The church has lost much of its power, much of its influence over the hearts of men and women, particularly over the hearts of young people, during the last decade. Let the church now step forward and assert itself. Let it throw the light of experience upon the problems of humanity. I suggest that the church should again draw to the attention of mankind that first great mandate uttered in the scriptures, "Let there be light."

There is need of light in the world to-day. Men might well read again that remarkable edict of the Almighty, "Let there be light." Do you remember the circumstances under which that edict was uttered? God had created the earth and there it stood or rolled or floated before Him, "without form, and void," the scriptures say. It did not conform to the type and shape and nature of heavenly bodies, fitted into the scheme of the universe. It was without form; it was void. It was not so moulded and fashioned as to create life. It was void, "And darkness was upon the face of the deep."

That was the perplexing problem which confronted the Almighty. And then follows this beautiful sentence: "And the Spirit of God moved upon the face of the waters." There we have the Almighty at work, studying, thinking, scrutinizing, applying His intelligence to the solution of a great problem. He was throwing this world into harmony with the universe. He was making it function as a part of the universe.

"The Spirit of God moved upon the face of the waters." And then the Almighty said, as the Book puts it: "Let there be light." That was His first great mandate with respect to this earth, "Let there be light."

THE WORLD MUST DESIRE BETTERMENT

I say it is appropriate to-day, in our ambition or our desire to extricate ourselves from the depression into which we have fallen, that we throw light upon our problems. "Let there be light," the light of understanding between men and people, such light as will banish distrust; the light of faith that will dispel fear; the light of honour and honesty that will drive away suspicion; the light of patriotism that will rout corruption; the light of love that will subdue hatred; the light of unselfishness that will beget brotherhood; the light of the Spirit of God that will cause men to "rise, take up their beds, and walk." There is need also, and this likewise is a problem of the church, that man call to mind again his origin and his destiny—indeed that his attention be strongly focused upon that thought, the fact of his divine origin and destiny.

"Let us make man in our image," was another of the great mandates of Genesis, and it is appropriate always for man to reflect upon the significance, the charm, the beauty and the power of that sentence: "Let us make man in our image." Let us thread through him the forces of life, of intelligence, of vitality, of power. Let us build into him the image of the Divine, giving him that which is eternal, immortal, everlasting. If man would reflect upon that heritage, upon his lineage, he surely would have greater reason in these times to aspire to find himself and to lift himself from the depression into which he has fallen. He might also be reminded that the kingdom of God is within him, as the

Saviour said: That the greatest of all power is in his own soul, resides in him by virtue of his kinship to the Divine. And after all, he is going to find those powers by means of which he rises in his own heart and in his own soul. He might well read again this invitation, "Come, ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world." Strange that man has been so long inheriting that kingdom.

He might also read again this invitation: "Let him that is athirst come, and whosoever will, let him partake of the water of life freely." And also this invitation: "I am come that they might have life, and that they might have it more abundantly."

Then he could read this solemn utterance, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Have we sought the kingdom of God in the last decade or so, or have we sought the kingdom of wealth, the kingdom of pleasure, the kingdom of power, things fashioned to promote our selfish and individual interests and of very doubtful value as affecting the welfare of the country and of humanity as a whole?

EVERY FIELD OF ACTION CAN HELP

So I say that the stimulating mandate of the Master might again be called to our attention: "Rise, take up thy bed, and walk." And in this business of rising, ministers, churchmen, can do a very great deal. They must unleash themselves from the traditions and superstitions of the past. They must free themselves from the complacent idealism of the past. They must throw themselves into a militant warfare for mankind. Humanity has gotten a long way from the conception of the brotherhood of man. Society is engrossed with the thought or the conviction that each must fight his own way if he would obtain the things that are desired; whereas the very best things obtainable in life are obtained by common action and as a result of humanity's united effort, and as a result of effort in the interest of humanity as a whole.

The political parties might well be admonished to rise, take up their beds, and walk, to absolve themselves from the quest of party advantage, and concentrate their efforts on the welfare of the country with an eye single to the interests of humanity.

The capitalist and the employer may well heed this admonition. They may well recall that the earth is the Lord's and the fulness thereof.

The man of great wealth might well be advised to change his point of view; for in his effort to save his own unto himself, in bank, or vault, or trust, he is but defeating his own interests and precipitating conditions of warfare and unrest throughout the land.

The educator might well be admonished to lift his gaze, not to

be bound too greatly by knowledge that attaches itself to the material things; to permit his science occasionally to aspire to effect solutions in the spiritual realm, to turn his attention to things higher than the pure physical life of the universe; not to forget that spiritual training and spiritual education and spiritual enlightenment are, after all, the chief sources of the stability and the advancement of humanity.

The statesmen throughout the world, whether connected with national governments or state governments, might well lift their gaze from pecuniary gain and from the acquisition of political power to a consideration of the well-being of the people as a whole and the welfare and stability of the government in which they operate and over which they exercise control.

The press of the country might well be admonished to lift itself, to rise, to try to disseminate truth and understanding rather than to be bound to support the interest of one group of people or another group of people, as against the interest of the commonwealth which they serve.

The showmen, the men in the world of the theatre, might well lift their gaze and spend less time in the promotion of pure pleasure in the interest of gate receipts, and strive to promote the art of the theatre, that men may be moved to finer ideals and lifted to higher standards.

(Continued on page 234)

THE DAWN AND AWAKENING

MY MASTER hath a vineyard fair,
And gardens all sublime,
With fruit and flowers rich and rare
Athwart the fields of time.

'Twas there I served beneath His smile
Until I weary grew,
And lay me down to rest awhile
All blanketed with dew.

Then suddenly a voice I knew
Came even unto me:
Arise! The labourers are few,
And there is work for thee.

I rose and lo! It was the dawn,
The fairest I had seen;
I drew the breath of early morn,
And low I felt, and mean.

Alas! Alas! That I had slept
The very sleep of shame,
Beside the charge I should have kept
For my dear Master's name.

JAMES R. BARGH, Sheffield District

THURSDAY, APRIL 9, 1931

EDITORIAL

"THROUGH MEMORY'S HALLS"

THIS is a charming autobiography, just published by Elder Orson F. Whitney, one of the Twelve Apostles of the Church, affectionately remembered by the Latter-day Saints of Europe, whom he served on two missions.

Elder Whitney was born on July 1st, 1855; the book carries his life story to July 1st, 1930, the seventy-fifth anniversary of his birth.

The manner of telling the story of this fine, notable life, is unique in its simple, honest, unadorned frankness. The reader is made to live Brother Whitney's life with him, to toil at stern tasks, to accept life's sorrows, and rejoice in magnificent joys and successes. The skill of the literary craftsman, the facts of an unusually interesting life, with the leaven of a powerful personality, hold the reader until the four hundred and twenty-four pages of the volume are finished.

Elder Whitney's gifts and integrity have made his career unusual. He has been a well known and well-beloved figure among his people, almost from his boyhood. As a poet and writer, historian, orator, statesman, teacher, preacher and missionary, he has achieved distinction and rendered permanent service to humanity. As friend and humanitarian, thousands hold him in affection. Above all, as he repeats, the Lord has blessed him mightily. All this and more is read directly or "between the lines" in *Through Memory's Halls*. It is as it were a running story of the last three-quarters of a century among the Latter-day Saints, illuminated by the life of a personality.

The book abounds in faith promoting experiences and beautiful, thought provoking philosophizings. The following is from the account of his first mission:

I studied hard, wrote much, preached where opportunity offered, and lived in an atmosphere of prayer and meditation. I read and reread the books of the Church; subjected myself to every requirement of its discipline, and became rooted and grounded in the faith. My life, my whole character, underwent a complete change. I became as zealous as I had been indifferent, and so necessary was the Gospel to my peace and happiness, that I marveled how I ever had done without it.

A continuous chain of miraculous incidents accompanied my ministry. My testimony broadened and deepened, more and more the spiritual side of my nature developed. In my mind's vision the past and future of all

Time seemed open to my gaze. I saw my place in the eternal scheme of things; realized whence I came, why I am here, and what awaits me in the Great Hereafter. Life was no longer a mystery; its meaning was clear. Came to me in full effulgence that divine illumination which is greater than dreams, visions and all other manifestations combined. By the light of God's Candle—the Gift of the Holy Ghost—I saw what till then I had never seen, learned what till then I had never known. My soul was satisfied; my joy was full; for I had a testimony of the Truth, and it has remained with me to this day.

The *Millennial Star* extends to Elder Whitney, its former Associate and later Senior Editor, congratulations upon a life so well spent, and sincere good wishes for a long continuation of useful service on earth.—W.

“AN APOLOGY FOR THE BOOK OF MORMON”

E. CECIL MCGAVIN, principal of an L. D. S. seminary, and an interesting and informative writer on Church subjects, has written a book under the above title.

The word “apology” is used largely in the original sense, as an explanation and defense. The book is a fearless defense of the Nephite record.

The major objections that have been raised against the Book of Mormon are set forth, and, by fair analysis, their weaknesses are revealed, and their validity disproved.

The book is unusual in that it reprints quite fully many statements made by anti-“Mormon” writers against the Book of Mormon. The volume will be of much interest to students of the Book of Mormon. It is well constructed, interestingly written and sound in its thinking. Every such addition to Church literature is welcomed.—W.

A POWERFUL PROSELYTING AGENCY

LAST YEAR, an average of one hundred and twenty Books of Mormon were distributed by each missionary labouring in the South African Mission, one hundred and six of which were sold to the parties accepting them. This number per missionary was the highest for any Mission of the European group for 1930. The number of baptisms per missionary was also the highest. We heartily congratulate them for their diligent labours.

The missionaries of the British Mission last year distributed 4,366 Books of Mormon, an increase of 1,189 books, or about 37 per cent., over 1929. This also is an accomplishment, and the British missionaries have our compliments.

From the first publication, the Book of Mormon has been a

powerful means of preaching the Gospel. In Moroni 10: 2-4, this promise is made :

And I seal up these records, after I have spoken a few words by way of exhortation unto you. . . .

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true ; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

Thousands, from all parts of the world, testify that this promise has been fulfilled. Many people have first obtained a testimony of "Mormonism" through reading this book. This promise in the Book of Mormon is being fulfilled to-day as it has been in days past, and will ever be a witness to those who read it with the proper attitude of heart.

WILLIAM D. CALLISTER

FOR SALE

THERE are on hand to be sold, a few complete volumes of the 1930 *Millennial Star*. These may be had bound in cloth for seven shillings, and bound in half calf for twelve shillings sixpence, plus postage.

A limited supply of the following booklets is also on hand, for sale at the prices herein quoted : Centennial Number of the *Millennial Star* (April 3rd, 1930) sixpence each ; *A Sheaf of Home-Made Plays and Pageants*, ten pence each ; a small booklet containing two pageants, four pence each ; a few Relief Society Manuals for 1930, one shilling each.

The Centennial issue of the *Millennial Star* is a memento of the hundredth anniversary of the Church. It contains a wealth of doctrine, and clearly explains many aspects of the Gospel. The two pageant booklets contain pageants submitted in the Centennial contests held a year ago, which are well suited for all types of District and Branch celebrations. To the sisters who did not obtain the Relief Society manual for 1930, the few remaining copies of this interesting and instructive booklet will be of great value.

THE CURE FOR PRESENT-DAY SOCIAL ILLS

(Concluded from page 231)

There is so much to be done in the world in the way of noble work. It seems to me the times challenge us to put forth our best efforts to rise from our doubts and our dismay, to stand firm, valiant and undaunted, to fight for finer and higher things. Fear must be annihilated. Confidence must be renewed, and

courage must be reborn. Knowledge must be disseminated, waste eliminated, drudgery abolished, and relentless warfare waged against those arch enemies of human progress—war, poverty and ignorance.

Aye, the world is ill, and it is well that we listen to the admonition of the Master, "Rise, take up thy bed, and walk."

Some of us may find it difficult to obey this mandate, even to comprehend it. Some of us may lack the will to be made whole. Great cities upon this continent may lack the will, the purity of mind, the firmness of civic conscience, the desire to be made well. Leadership in this reclamation of the world is the thing we need. The need of the hour is men, as the poet puts it:

God give us men. The time demands
 Strong minds, great hearts, true faith and willing hands;
 Men whom the lust of office does not kill;
 Men whom the spoils of office cannot buy;
 Men who possess opinions and a will;
 Men who have honour; men who will not lie;
 Men who can stand before a demagogue
 And damn his treacherous flatteries without winking;
 Tall men, suncrowned, who live above the fog
 In public duty and in private thinking.

And may God inspire us to take the place of such a man; that in this coming back to health, this restoration to vitality which the world must effect, we may take our part not only as individuals, but as a people, is my prayer in the name of Jesus Christ. Amen.—An address delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., on Sunday, August 10th, 1930.

FEBRUARY, MARCH AND APRIL, 1831

THERE were many serious local conditions at Kirtland, Ohio, when Joseph Smith arrived there about the first of February, 1831, which needed immediate attention. The many new converts were being led away by false spirits. To correct these difficulties, at the request of Joseph in prayer, four revelations (now known as Sections 41, 42, 43 and 44 of the Doctrine and Covenants) were given the Church by the Lord.

While some of these instructions were applicable only to local conditions, there were also laid down many fundamental doctrines for governing the Church in all ages. These four revelations are evidence that the Lord is as much concerned with everyday problems of His children as He is with the larger ones.

Section 42 reiterates several of the ten commandments, as well as other commandments given by the Saviour at the meridian of time. The methods of handling transgressors, both repentant, and unrepentant, are outlined. It states that the location of the New Jerusalem is about to be revealed.

Soon after this revelation was given, a woman came preaching among the Saints at Kirtland, claiming to be receiving commandments and revelations from the Lord, causing quite a disturbance among the Saints. To set at naught the spurious claims of this woman, the Lord gave a revelation (Section 43) which clearly defined the calling of the Prophet and the conditions under which another would be called should Joseph fall. Elders were called to go westward preaching the Gospel as guided by the spirit of revelation. The second advent of the Saviour is again assured, with the calamities which would precede that coming, the revelation closing with a warning to the world.

Section 44 appointed a conference of the Church to be held the following June.

In the early spring of 1831, the Prophet records that "many false reports, lies, and foolish stories were published in the newspapers and circulated in every direction to prevent people from investigating the work, or embracing the faith." It was also difficult for many of the new converts to completely renounce the false doctrines they once believed.

As was his custom, the Prophet continually sought the guidance of the Lord in all matters, in answer to which he was given five revelations during March (Sections 45, 46, 47, 48 and 49 of the Doctrine and Covenants), which comforted the Saints, explained many points of doctrine, and contained instructions to the Church and individuals.

Section 45 appeals again to the Saints for obedience, explains the day of redemption, and instructs regarding gathering.

Section 46 straightened out prevailing ideas foreign to the spirit of the Gospel regarding meetings, and gave an explanation of spiritual gifts.

John Whitmer willingly and humbly accepted the call as Church historian and recorder, given in Section 47, replacing Oliver Cowdery who has been called to other work.

Instructions for purchasing and settling upon land in and about Kirtland, where the Saints had been commanded to gather, were contained in Section 48, which also instructed the Saints already there to share with those who would be moving in, thus building up a strong community.

The Shaking Quakers in the vicinity of Cleveland, Ohio, rejected the message of the missionaries who had been called there through revelation (Section 49) to preach. This revelation also pointed out errors in the doctrine of the Shaking Quakers, and prophesied concerning the future of Zion.

During April, the Prophet continued his revision of the Scriptures as time would allow. The general persecutions against the Church continued.

THE reward for righteousness is exaltation.—LORENZO SNOW.

JOY IN DIVINE SERVICE

WILLIAM J. JOLLIFFE, JR., LONDON DISTRICT

SERVE the Lord with gladness.—Psalm 100: 2.

There are many people in the world to-day who cherish the perverted idea that religion is a form of slavery—a servile state inalienably associated with a doleful expression and melancholy demeanour, and where neither joy nor happiness finds a place.

In contradistinction to such a misguided belief is the policy of the Latter-day Saints, whose delight and joyful willingness in divine service are noteworthy. So should such service be! He who is forced into the conflict is no patriot; but the man who gladly and cheerfully marches to the battlefield with eager face and boldly flashing eye reveals the depth and sincerity of his patriotism.



A BEE-HIVE GROUP AT STOCKHOLM, SWEDEN

Cheerfulness is the chief support of our strength and the main-spring of our actions—the joy of the Lord makes us strong and able servants. They who serve God with a sad countenance and a sorrowful manner, because they do what is uncongenial to them, serve Him not at all. The outward form of homage is there, but joy, which is the vitality and proof of sincerity, is absent. Obedience which is not volunteered in a spirit of gladness is almost tantamount with direct disobedience, and is not accepted of the Lord; but service combined with cheerfulness and enthusiasm is the true-hearted service He requires.

God desires no conscript slaves nor disconsolate serfs to grace His kingdom nor labour in His vineyard; He is the God of love—and where love exists, there also are joy and gladness. His labourers, who are bound to Him with the fetters of devotion, work ardently and faithfully with cheerful hearts and smiling faces. Their very gladness proclaims that they serve a good Master.

Cheerfulness acts as a remover of difficulties. It is to our service what oil is to machinery. Without lubrication, the cogs and wheels of a machine become hot and clogged, and in consequence thereof, the mechanism ceases its proper functions. And so with us! If there be not delight and joy to oil the wheels of our service to our Heavenly Father, our spirits and our efforts will be choked with weariness and hindered by indifference.

Let us ask ourselves the question, Do we serve the Lord with gladness? By our cheerful service let us prove to the people of the world, who think religion to be akin to slavery and a long face, that it is to us a delight and a joy—that we can truly say with the Psalmist “Thou, Lord, hast made me glad through thy work.” (Psalm 92: 4.)

NOTTINGHAM DISTRICT CONFERENCE

THE Nottingham District Conference, held in the Greyfriars Hall, Nottingham, on Sunday, March 22nd, attracted a large gathering of members and friends from all parts of the District; the hall was well filled at each of the three sessions. Peace and harmony were the watchwords of the day, and the Spirit of the Lord was manifest greatly.

Representatives of the four local newspapers were present; reports in the newspapers the following day were very favourable.

The District Children's Chorus rendered hymns at the morning meeting depicting the past, present and future of the Church. Sunday School members gave explanatory talks on the Gospel.

At the afternoon session, after several splendid talks given by the traveling missionaries, President A. William Lund, the principal speaker of the day, explained the organization and educational system of the Church, and pointed out that recreation, properly supervised, was necessary to temporal and spiritual well-being.

The audience again enjoyed a spiritual feast at the evening meeting. Several talks were given by the missionaries. President Lund again forcibly proclaimed the divinity of the Church, presenting many proofs substantiating the Book of Mormon, and encouraged the Saints in their righteous endeavours.

The Mission and District officers present were: British Mission President and Sister A. William Lund; District President Albert

W. Horman, and Elders Evan Arthur, Ralph C. Merkley, Moroni H. Brown, Elden L. Bastian, Ralph C. Fletcher, Kennar B. Clayton, William S. Costley, Perry L. Watkins and Alex R. Curtis, all of the Nottingham District.

ELDER ALBERT W. HORMAN, District President.

FROM THE MISSION FIELD

Arrivals and Assignments: The following missionaries arrived at Plymouth from America on March 26th, aboard the *George Washington*, for the British Mission, and have been thus assigned: Glen Franklin Oliver, Glendale, California, to the Birmingham District; Robert Leatham Bridge, Salt Lake City, Utah, and Clarence Ronald Ellsworth, Mesa, Arizona, to the Hull District; Walter Burke Jones, Salt Lake City, Utah, to the Liverpool District; Eric John Seaich, Salt Lake City, Utah, to the Manchester District; Osborne Mont Vance, Mesa, Arizona, to the Nottingham District.

Doings in the Districts: *Leeds*—The Priesthood members of the Leeds District sponsored a delightful potato and meat-pie supper on Saturday, February 28th. A well arranged program evidenced the fine talent there is in the District. Forty-eight Priesthood members attended. The Relief Society of the Bradford Branch prepared the supper.

Over one hundred souls were thrilled by a well prepared opera concert given on March 14th by the members of the Batley Branch. Refreshments were served by the Relief Society.

The Relief Society of the Halifax Branch held a social on March 21st. A fine social spirit prevailed, and all attending had a good time.

Liverpool—The Relief Society of the Liverpool Branch held, on March 17th, a delightful social and dance in Durham House which attracted over one hundred Saints and friends. Refreshments were sold, proceeds of which are for the poor fund.

Norwich—The annual concert of the Lowestoft Branch Relief Society was given on Monday, March 16th, in the Lowestoft Chapel. The evening's entertainment of music, interspersed with two short plays and readings, was enjoyed and appreciated by a large crowd of members and friends.

In commemoration of the organization of the Relief Society, the Society of the Norwich Branch sponsored a social on March 17th. A goodly number of members and friends participated on a well prepared program.

Branch Conferences: Of the Hucknall Branch, Nottingham District, held on March 1st. The meetings of the day were based on genealogical work. President Albert W. Horman and Elder Ralph C. Merkley, and all the Branch officers excepting Branch President Samuel Pears who was ill, were present.

Of the Nottingham Branch, Nottingham District, held on March 8th. The theme, "Can Anything Good Come out of Nazareth," was enjoyed by the Saints and friends present. President Albert W. Horman, and Elders Owen E. Andrus and Elden L. Bastian attended.

Of the Eastwood Branch, Nottingham District, held on March 15th, conjoint with the Relief Society conference. A delightful musical program and talks were given by the Sunday School children at the first session. A large attendance was spiritually fed at the evening session, of which "Revelation" was the theme.

Of the Pontypool Branch, Welsh District, held on March 22nd. A large attendance was noted at each meeting. The Sunday School members took part on the first session's program. In the evening, talks were given by the local brethren and traveling missionaries. The following attended: President Clarence H. Taylor, and Elders Henry B. Squires, Thomas Biggs and T. Byron Jones.

Of the Kidderminster Branch, Birmingham District, held on March 22nd. The laws of obedience were effectively portrayed and explained at both sessions. Several new friends were delighted by the services. District President Kenneth C. Chatwin and Elder Orrin W. Astle were in attendance.

Of the Portsmouth Branch, Portsmouth District, held on March 22nd. The evening meeting was well attended. "Revelation, A Guide to 'Mormonism's' Future," constituted the theme. In attendance were President Steven D. Howells, and Elder Howard A. Thorn and Milton S. Musser.

Of the St. Albans and Watford Branches, London District, held conjointly at St. Albans on March 15th. A fine spirit prevailed during the meetings. The missionaries attending were President Owen M. Wilson, and Elders Gordon L. Allen, Allan M. Acomb and LaDell Larsen.

DEATH

PEARCE—Mrs. Eliza Ann Pearce, aged 82 years, mother-in-law of Sister Elizabeth M. Pearce, of the Oldham Branch, Manchester District, passed away on February 21st. Funeral services were conducted by President John Cummard, Jr., at the home of Sister Pearce. Burial was made in the Chadderton Burial Grounds; Elder Blayney J. Barton dedicated the grave.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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